

who's oppressing who? p4 see Ruby p5

A WEEKLY FORUM FOR NEW ENGLAND Gay Community News

25¢

VOL. 1, No. 36 MARCH 2, 1974

new england gay conference in March

On March 15, 16 and 17 the second annual New England Gay Conference will be held at Emerson College, 69 Brimmer St. in Boston. The theme of this year's conference will be "Come Together" with the emphasis on our growing solidarity. We have grown stronger in one year but there are many miles before we sleep.

The conference will start with a gala dance at the Charles St. Meeting House, Friday night from 9 p.m. to 1 a.m.; \$1.50. Registration will also start Friday night at CSMH; no registration fee. Free housing and child care will be available. Boston area men and women who have housing to offer should contact Dennis Thomas at CSMH at 523-0368. Those in need of housing should write to Den-

nis Thomas, CSMH, 70 Charles St., Boston, Mass. 02114.

Saturday, March 16, registration will be from 8:30 to 9:30 a.m. at 69 Brimmer St. Wayne April from Gay Students Organization, U. New Hampshire, will be the keynote speaker.

There will be a press conference at 11:30. Eighteen workshops have been planned. Among them are: Coming Out, Massachusetts Legislation & Law Reform, Rural Gays, Gays in Prison, Gay Parents, Women Only Rap, Men's Rap, Gay Media Action, Gays in Religion, Third World/Working Class Gays, Older Gays, Gay Youth, Gay Courses and Curriculum, Political Mobilization, and Gay Professionals.

On Saturday evening Vito Russo,

the well-known New York gay activist, will give his excellent presentation, "The History of Homosexuality in Film." He ends with "Coming Out," a documentary on the 1971 New York Gay Pride march.

Also on Saturday evening, Steve Grossman, the first gay folk singer to be signed up by a major recording company (Mereury), will perform. The evening promises to be a wonderful "up."

Dinner on Saturday will be served from 4:15 to 5:45 at 150 Beacon St. All you can eat for \$1.68. Breakfast will also be served at 150 Beacon St. on Sunday morning from 9 to 10:30 a.m. There will be coffee and doughnuts served on Sunday at 69 Brimmer St.

There will be a room set aside for literature, crafts and whatever is to be given away or sold. Gay crafts women and men are asked to bring their goodies.

For those looking for that extra little fling while at the conference there is the Coffee House at the CSMH. For women there is that special place called The Saints, 18 Broad St., Boston. There is the 1270 for both men and women, dancing, eating and drinking. The Cabaret offers a gala show and for those of you who want to clean up there are two baths, The Regency and La Grange. There isn't space to list all the groovy things to do here in Boston, but all information and addresses will be available at the Friday night dance.

potluck for gay speakers

Persons interested in working with the Gay Speakers' Bureau as well as veteran GSBers, are invited to a potluck dinner on March 10 at 5:30 p.m. at St. John the Evangelist Mission Church, 33 Bowdoin St., Boston. This is primarily an opportunity for new people to find out what GSB is and how it operates, as well as for new and old GSB people to meet one another.

The award-winning filmstrip "The Invisible Minority: Homosexuals in our Society" will be shown and discussed. This filmstrip was produced by the Unitarian Universalist Association of Boston, and received first place for the best filmstrip-record educational program of 1973, the award given by the National Council of Family Relations in October.

The upcoming "Catch-44" program about GSB will also be discussed.

The filmstrip will be shown after the meal, so if you cannot come at 5:30, come later. The program will end by 10 p.m. All food should be

brought in self-containing dishes (e.g., if it has to be heated, bring it in the pot to be heated), since extra pots and pans will not be available. Beverages will be furnished for a modest donation.

Becoming a GSB speaker does not require any complicated training or previous speaking experience -- it just requires that you be yourself as an honest, gay person. GSB also offers opportunities for non-speaking, support functions such as publicity, administration, surveys, research, writing, etc. For further information call GSB at 547-1451.

sexual privacy in prison

The newly established ACLU Sexual Privacy Project has received numerous complaints from prisoners who are gay alleging discriminatory treatment. Mr. Paul Danels will be working with Ms. Marilyn G. Haft, director of ACLU Sexual Privacy Project, to investigate and document these allegations in contemplation of a multi-district federal class action. In order to establish the

extent and nature of the discrimination against homosexuals in prison, specific information is needed and your help in any of these areas would be most welcome.

1. Specific Types of Discrimination

For example: inferior job assignments, discrimination or harassment in medical treatment.

2. Prisoner Contact

a) Names and addresses of gay prisoners with whom we may correspond

b) Copies of letters written by prisoners alleging discrimination practices.

3. Actions Previously Brought

Successful and unsuccessful names of cases, etc. Information you may have concerning past litigation in the area of discrimination against gays in prison.

Please do not represent to any prisoners that the ACLU is specifically taking their case.

Mr. Danels said in his letter to *Gay Community News* that "we really are relying on getting information from you."

Please send all information to Paul Danels, c/o Marilyn G. Haft, Director of ACLU Sexual Privacy Project, ACLU, 22 East 40th St., New York City, N.Y. 10016.

hub fire

A fire was discovered early Saturday morning in the Homophile Union of Boston offices at 419 Boylston St. Police and fire officials have determined that the three separate fires were the work of an arsonist and have suspects under investigation at this time.

Considerable damage was done to materials and literature in the outer reception room where two of the fires took place. The construction of the walls prevented the fire from spreading and causing major damage in the building. A smaller fire in the executive office self-extinguished and no damage was done to material for the upcoming legislative hearings.

As of press time no further details were available but more information will be in next week's GCN.



Gay Community News

is published weekly through the sponsorship of the Charles Street Meetinghouse. GCN is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

News and opinion reflected in "REACT!", the editorial column, represent the majority view of the editorial board. Signed letters and columns reflect the view of the author only. The material in this paper does not necessarily represent the views of the Charles Street Meetinghouse. Comments, criticisms and information are always welcome from our readers.

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Donations and requests for loan information have started arriving at GCN for its "Make It Happen" fund-raising campaign described in last week's GCN. Beginning in next week's GCN, we will keep our readership informed of the status of donations and loans:

Here is further information on the interest-bearing loans: The loans will be for nominal lengths of 12, 18 and 24 months. They will pay 9% interest per year; accrued interest will be paid at the end of each six-month interval. The minimum amount of each loan will be \$100.00.

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+++++THANKS!!!!+++++

Support for Legislation

by Ann Wadsworth

Few gays would deny the necessity for homosexual legislation. When it comes to the necessity for *supporting* this legislation, however, the story often changes. How many of you can claim to have been aware of what gay legislation came before the Massachusetts legislature last year? By what margins bills were defeated? How your senator or representative voted? Who your senator and representative *are*?

"Legislation, or any other formal change, has significance only if the psychic structure of the people also changes." So said Wilhelm Reich, and with this in mind, many gays have jumped at opportunities to change the "psychic structure of the people" while putting on the shelf the step that must of necessity back up these attempts: legislation. This is not to deny the importance of courageous stands that some of the more gutsy gays in our community have taken -- taken without the benefit of legislative protection. They, perhaps more than others, know how the lack of proper legal protection can affect a life.

They are in the minority, however, and while they must be applauded, this leaves one of the remainder of us with any excuse whatsoever to bask in the misapprehension that the whole job is finished. It is not enough that a number of committed gays who are way out of the closet continue to put themselves on the line time after time. Legislation is a job for all of us, because the laws affect all of us -- those who are out and fighting, those who are not out

and possibly afraid, and those who perhaps don't consider legislation a real issue because they have not had a first hand hassle with the law. Yet.

If it seems ridiculous to have to fight for laws to permit us to live lives that are just as meaningful as any life already well protected by law -- well, it is ridiculous. But ridiculous or not, the laws against us stand, and no one but ourselves can convince the legislators on Beacon Hill of the need for their *immediate*

(Continued on page 7)

gay rights in NYC

NEW YORK Manhattan City Councilman Carter said recently to gay liberation leaders that he does not support any amendments to the gay rights bill (Intro 2). Carter said that he had been misquoted in an issue of The New York Times dated Jan. 19 which said that he would introduce an amendment excluding transvestites from the bill's protection of gays against discrimination.

A rider has been drafted, however, for addition to the bill if it is decided it will be necessary. Bruce Voeller of the National Gay Task Force authored the rider to be used as a safety valve in case the question of cross dressing should arise in city council debate of the bill. Sponsors of the bill have said that chances of the bill being passed would lessen greatly should a question arise.

The question of transvestism was basically the "problem" that opponents of last year's bill used to stop passage. It is beginning to look like transvestites will almost assuredly be dropped from the "no more discrimination" bandwagon here in order that some kind of bill be passed.

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The Tag in the fifth row

A Commentary on Area Entertainments of Gay Interest

by Jonathan Cross

FALLEN ANGELS

"Busting," a new film by Peter Hyams, with Elliot Gould and Peter Blake, now at the Music Hall, is in some ways the right film at the wrong time. It comes into town on the heels of several other pictures about cops and corruption, ("The Seven Ups," "Magnum Force," "McQ," etc.), all mediocre, derivative, and spun off from earlier successes. It's also another all-male picture, like "The Sting," and "Papillon," in which a sexless mutual dependency supplies the only real emotional content. If it only had a touch of demonic possession, "Busting" would touch all the bases.

In fact, though, "Busting" is not a cop picture but an atmospheric mood piece and an elegant one. Hyams is only marginally interested in the vice-squad mechanics of Gould and Blake, his down-at-heels, underpaid, unappreciated heroes. His real focus is on the corrupt and collapsed civil-



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Deadline for applications Tuesday, March 5. Interviews Thursday evening, March 7.

ization they live in. Photographer Earl Rath has precisely "got" L.A.'s harsh dazzle, the poisonous, glaring light, the weak, swimming, smoggy distances. Gould and Blake wander and run aimlessly, in a kind of torpor, through this infected city of cheapjack apartments and grimy massage parlors, trapping call girls, busting gay bars, and staking out empty toilets.

Frankly, I can't understand the controversy swirling around Hyams' handling of the gay scenes. His hideous gay bar is only another hellish corner of a frantic, empty world. Its sad grotesques, shot in a super-close-up, dizzying, wiped-out sequence, are no more and no less *outré* than the rest of Hyams' Sunset Strip nightmare. This twisted world, ugly, cluttered, and venal, the American Dream gone sour, is most brilliantly symbolized by a mobster's fat, floodlit Bel Air mansion, designed like a mission, a Taj Mahal, a monument to greed and greasy self-confidence. Allen Garfield as Rizzo, this gross, bleached slug, is marvelously repulsive, but only one of Hyams' Felliniesque supporting cast.

Finally, "Busting" has its way with us; it makes us believe in Hyams' seamy vision of the world; it convinces us that his depression is our own. "Busting" is a unique, personal, dark, compelling and cynical film, almost, on its own distorted terms, a masterpiece. See it.

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The View from the Closet

By A. Nolder Gay

FORMS OF SOCIAL ENGAGEMENT III: GAY DIALOGUE

I have two cherished friends who differ in all external respects. One is half my age, male, artistic, gay; the other is ten years older than I, a woman, a historian of science, straight. I have known one for seven months, the other for seven years. Both are accepting, caring people and with each, more easily than with any others, I can enter quickly and rewardingly into what theologians call a "dialogue relationship." That is, we can engage each other in serious conversation coupled with serious listening, we can be completely honest with each other in a non-threatening way, we surrender our nominal differences and become partners in the exploration of ideas, mutual understandings, and our inner selves.

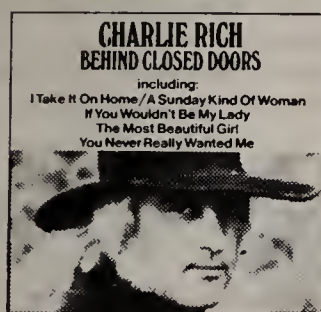
Radically honest thinking, listening, communicating and caring is rare. We develop too many ways of cushioning ourselves against ourselves. Within the individual we call these "defense mechanisms;" within the group they manifest themselves as ideologies. "It is a sociological commonplace," writes Peter Berger, "that social groups manufacture convenient illusions that rationalize and ratify their roles in society." Gay groups illustrate the rule admirably.

Dialogue, Berger is saying, is not group dynamics, not manipulation, not the assertion of authority or ideological posture, not marked by "the bitterness and humorlessness . . . of the professional radical." It is conversation, intensive listening, creating situations where people are free to be taken seriously, to

achieve a mutually supportive, redemptive unmasking of our mutual hangups such that "the liberators find themselves liberated" as well as liberating. It's part of the ideal behind the CSMH Coffeehouse. The range of opportunities lost, and the wounds we inflict on each other in the gay community, most often grow out of an inadequate understanding of the concept of dialogue, or its value as a form of social engagement.

And what about dialogue with the straight world? It is temptingly easier to confront than to converse. Some forms of "consciousness-raising" are to genuine dialogue as Richard Nixon is to genuine statesmanship. We know that homosexuality is not itself a sickness; that it is possible to live free, open, constructive lives as healthy homosexuals; that many gays can and do cope with life with as much integrity as is permitted to anyone in these degenerate times. But convincing lawyers, editors, judges, doctors, legislators, business executives, governors, policemen, parents, teachers, clergymen of these things means a long, slow and often perplexing process of genuine interchange. HUB and its offshoots have done some important pioneering in this area. But each of us also must be willing to suspend our fascination with ourselves and to engage in honest dialogue.

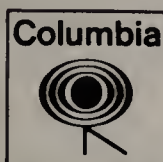
Jonathan Cross, as usual, expresses it more succinctly than I can. We go forth "not in triumph, but in . . . honesty and with a glint of humor. 'OK. Faggot it is. Now, where do we go from here?'" We go out "to engage society at all its focal points," in Berger's words, knowing that we "can afford to take the world less seriously than it takes itself."



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SEXISM #2

The Question: Do you see gay women as being oppressive of gay men? If so, how and to what extent?

FROM PERSONAL EXPERIENCES

by Anthony

After being actively gay for the past four years, encountering many different people and in turn many different lifestyles, my consciousness level in respect to gay people has been considerably enlightened. In the early part of my coming out, I saw the gay woman as projecting as someone completely devoid of emotional feelings, crude in both dress and manner, and seemingly possessed a total lack of concern for her gay brother. I always felt so intimidated by the woman wearing what I had been raised to believe were clothing for the male gender work shirts, dungarees, frye boots. It wasn't until I took an overall look at what gay people wore, male and female, that I realized that no one sex has the right to claim any mode of dress as theirs, exclusively. I myself tend to drape my body in a mode of dress that borders on a drag queen/gender fuck projection.

I'm always amazed upon meeting lesbians who know nothing of my affiliation with the gay liberation movement. Because as a people we tend to be hyper-critical of the so-called gay stereotyped image that we project to straight society, these women look at me as a mockery of what society has made them and feel as if I personally am camping on this image. It usually takes two hours of intense arguing to come away with a compromise of this accord "If you let me wear the Coco Chaneles, I'll let you wear the Levi Strauss."

I have always had an immense amount of compassion for the women's movement, and even more for the lesbian movement because the dual oppression is not a barrier easily alleviated. Due to the fact that we have been conditioned to classify before dealing with any one thing, and because physically I just happen to possess a feminine physical quality, I have been subjected to all sorts of female oppressions by both gay and straight males. This classification has at times amused and angered me.



Deciding to show all minority people the pettiness involved within ourselves, our classifying of ourselves and others, I asked this paper if I could write a column about an unenlightened woman plagued by constant oppression by all sides, under the name of Rita Digest. I tried to write about the absurdities that women, and I on a lesser scale, encounter. I had no intention of demoralizing or debasing women in any way. I felt, in a cause that sometimes becomes over serious to us all, we had to laugh at what had once hurt us. In these few columns I wrote, I left nothing untouched, including myself, family and friends. Experiences that have once hurt must in time be laughed at before we can move on. Self-pity moves no one person, or no one movement. I had thought that I had consummated these ideas into my writing, but as the weeks went on, the response from women themselves concerning my column got more and more negative, until we decided to end the column.

I suppose my biggest concern at this point is not gay oppression of the two sexes, but that of isolation in terms of what is female and what is male. I can only hope that as a movement, we continue to teach ourselves, and in turn others.

IN OUR TIME

by Ian Johnson

An obvious, but necessary premise to this must be that very few "all" anything are "all" anything, and so this article is not meant to include or preclude anyone. However, I personally have found some by-products of the lesbian/feminist movement to be oppressive of gay men, as I shall try to explain.

Again we must go back to roles those identity pigeonholes which very powerfully keep everyone in their place. The need for women to discard the traditional "women's role" and adapt to one that

allows for personal freedom in today's world is obvious. Women are saying that they will not be forced into any pre-determined role, and that no one has the right to set any one role for a mass of people. I applaud this. In fact, it aids me as a gay man. As Barbara Love so eloquently explains, the women's and gay movements have in them the seeds for the liberation of everyone man, woman, straight and gay. When straight men learn, through the effects of the gay movement, to get over their extraordinary fear of being thought of as a "fag," they will be freer to lessen their compulsive striving for the pervertedly out-of-proportion masculine role. He will no longer feel compelled to smile while freezing in 20 degree temperature with no coat, because a man is tough and "he's not cold." As straight women become aware of their sisterhood with lesbians, they will no longer be afraid of being thought of as a lesbian, and freer to experiment with new roles. It's all so beautiful, I can't stand to wait. Instead of just gay or women's lib., it's really people's liberation, and that has so much more solidarity and love in it. Continued on next page

No

a GCN Staff Member

Gay women are far less oppressive of gay men than any group of people (i.e. gay men, straight men, straight women). Straight men are the most obviously oppressive of gay men. Gay men tend, with increasing insecurity in themselves, to be more increasingly hostile toward other gay men. Straight women can also be very oppressive of gay men at times, especially if they are in reality bisexual or gay and still in the closet. I have personally witnessed the mental castration of many unaggressive males by women they were having close relationships with. Once, the whole love-you, hate-you ordeal ended in the man's suicide. In these cases, of course, blame could always be put upon our macho-femme oriented society; but I am not interested in placing blame.

Gay women, on the other hand, have the potential (in many cases already developed) to personify very good examples of how all people can be responsible, honest, self-sufficient, loving people people whose needs are not built around their

Continued on next page

IN OUR TIME....

Coming back to Boston, Mass., 1974, though, it doesn't seem to be all working, for many reasons. Since the question is lesbian oppression of gay men, I will relate it to this train of thought. In women's frustration and understandable hostility, some lesbian/feminists have over-reacted and lost sight of what the whole struggle is about. Just as men have no right to define the women's role, women have no right to define the man's role. Women have no patent on "femininity," and can not decide what it is and who gets it. Women don't own it, each human owns their own potential to express the qualities entwined in both roles.

When people experiment with new roles, there is bound to be misunderstanding, uncertainty, awkwardness and excess. Much of this transition is subtle, but more obvious examples are those men society (even gay society) conveniently labeled "drag queens," "transvestites," "fags," "queens," etc. which is again a broad range of people who can not be accurately pigeonholed. They are people experimenting with roles and experiencing all the hassles involved.

Enter some lesbian/feminists who feel that such

men "mock and degrade women," are "frivolous," and/or "have no relation to the movement." Have such women learned nothing by their struggle?

How can they be so quick to put others into roles? In all fairness, enter some "together," "radical" gay men who agree. Are they so out of touch with their own femininity that they feel threatened? The irony is that their macho behavior is often equal to that of the straight man they constantly condemn in streams of rhetoric. Is it a convenient facade?

The point of all of this is a plea. If we are to have any chance to quicken "human liberation," it won't help if we oppress those who have the courage to experiment. As some great mind wrote anonymously in the CSMII toilet, "Everyone learns in their own time." We all have a great deal to learn, myself included.

FROM PERSONAL EXPERIENCES....

gender or sexual preference; but rather who they are as individuals.

Of course, many individual gay women may in some ways be oppressive of gay men, but I see the trend as all gay people becoming more secure individuals. This can only lead to more understanding.

Up until recently I had never been in contact with gay women, except on rare occasions, and then they frightened me. But working with several gay women on the GCN staff and chatting with or just observing others, has lately been a most enlightening experience.

I have no doubt that I have a somewhat sexist orientation in life, but I firmly believe that gay women can offer to gay men a good perspective on male sexism (assuming of course that he is interested in relating to his sexism as a negative thing in his life), and/or an opportunity to relate to other human beings with no sexual role playing.

What it seems to come down to is that any reasonably informed, reasonably secure woman, gay or straight, is generally not oppressive of gay men. There is an understanding of what it is like to be cast in the subservient role—that once tapped offers an escape from society's illness—machoism.

The reason that I find gay women least oppressive is also because they have to deal directly with sexism—the very same sexism that made the gay male the "sorriest being that ever feigned life on the face of this earth." It is the world that I have grown up in.

DID YOU SEE?

NEW YORK TIMES, Feb. 14: "TV Expert Advisers/California Say Media Task Force Acts as Consultants for 'Police Action'."

There was nothing unusual about homosexuals figuring prominently in the Tuesday evening "Police Story." Homosexuals are no longer rare oddities on television series. In that case, the unusual took place off camera. Members of the Gay Media Task Force in California were recruited by the producers as "consultants" on the episode's script.

"The Ripper," shown on the National Broadcasting Company network at 10 p.m., dealt with the

search for a killer of homosexual men. The two detectives in charge of the case were played by Darren McGavin and Michael Cole. A secondary plot had Mr. McGavin debating whether he would want to have a child with the longtime woman friend he was about to marry.

BOSTON PHOENIX, Feb. 19: "Letters to the Editor and Other People/Gay Bills on the Hill." Paul Diederich gives a lengthy report "To the readers of the Phoenix, about the upcoming bills before the State Legislature sponsored in part by the Gay Community."

NEW YORK TIMES, Feb. 20: "TV: Looking In on Continental Baths/Pat Collins Interviews Homosexual Clients. By John J. O'Connor." "The Pat Collins Show," seen Monday through Friday on WCBS-TV, the New York flagship station of the Columbia Broadcasting System, devoted a half-hour to an on-location portrait of the Continental Baths, a West Side establishment described by Miss Collins as a sort of "Grosinger's of the gay set."

The treatment of a "sensitive" subject on "The Pat Collins Show" was considerably more "forthright" than on, say, last week's homosexual-murders episode of "Police Story." (That episode, incidentally, lost three sponsors at the last minute.)

BOSTON GLOBE, Feb. 17: "Gov. Meldrim Thomson and trustees of the University of New Hampshire appealed a U.S. District Court decision which held that homosexual students here have the same rights as other students. Judge Hugh Bowles had ruled that homosexuals may form the Gay Students Organization and hold social events and prohibited the trustees from banning gay social functions or use of university facilities for gatherings."

BOSTON GLOBE, Feb. 25: Under Letters to the Editor. Robert A. Dow, president of HUB, wrote a lengthy letter. He comments on David Farrell's column (Feb. 10 Globe) detailing the non-love affair between the Bay Village Assn. and the management of two Bay Village bars.



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kids and couples

On Saturday, Feb. 23, the Metropolitan Community Church of Boston showed children of the Gay community that they *do* have a place and most certainly are loved.

There were 25 young glowing faces at the Children's Festival. The day began with crafts such as finger painting, puppet making, clay modeling, games, and later, songs galore!

Two films were shown which were made by children of the Yellow Ball Workshop in Lexington, for children. The imagination and creativity shown in these films were amazing.

jewish service at BU

The Gay Jewish group of Boston moved into its new home at the Hillel House, Boston University, 233 Bay State Road, Boston (take the BU car on the subway and get off at first stop above ground). A moving service was conducted by sister Diane in the cozy chapel on the 3rd floor. A special prayer was made for a sister who, because she tried to be free, is now imprisoned in a mental hospital.

The group, soon to have a better name, is growing both in size and enthusiasm. On Sunday, Feb. 24, some of the group gave their support to a demonstration of solidarity with Soviet Jewry. At this rally, the gay-Jews had a chance to discuss their aims with some influential people, including a state senator.

Another activity going on is "An Evening with a Rabbi who cares" on Wednesday, Feb. 27 at BU Hillel House (the group's permanent home).

A spokesperson for the organization commented that "Our biggest project yet is a traditional Passover Feast on April 6. We hope to invite as many non-Jewish gay sisters and brothers as possible. Passover commemorates the Jews' Exodus from Egypt. As Gays, we feel this ancient festival doubly, since the chains of our gay bondage (the closet) are also finally falling away. We urge all Gay Jews who want to participate in the Seder (or those who want to attend) to write to Satya, c/o GCN, 70 Charles St., Boston, Mass. 02114. It is essential to know how many will attend because we anticipate a large group, and the hall has limited space. Non-Jewish gay brothers and sisters are welcome, and also should write as soon as possible. This dinner/festival will require a lot of work, commitment (and money). Please help."

The next weekly meeting of the group will be at Hillel House Chapel at BU on Friday, March 1 at 8 p.m. All are welcome.

The children were held captive so much so that possible plans of going on a field trip to see films in the process of being made were discussed.

At 5 p.m. a meal of hot dogs, potato chips, potato salad, beans and (of course) ice cream was enjoyed by all.

The day was such a success that children and parents alike asked that this become a continuous happening. MCC said "yes."

On Sunday children attended Sunday School and later took a small part in the church service.

Rev. Nancy Wilson spoke on the real meaning of the word "family." She also talked about the place we should make in our community for children of gay parents and for each other as a family undivided.

Watch GCN for announcements of future events for children at MCC.

On Friday evening, Feb. 22, MCC hosted its second supper for couples.

This event began as a supportive action for couples in the Gay community. As everyone knows, our community basically caters to singles and has very little to offer for those who are involved in love relationships.

There were 11 couples in attendance and the evening proved to be an enjoyable one. Many individuals discussed the problems they faced in "coming out" and later the many problems that couples face in both our community and the heterosexual community as well.

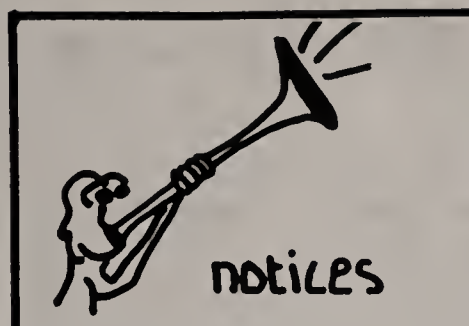
The next supper will be held on the last Friday in March at 7:30 p.m. The women will provide the main course and the men will provide the salads and desserts.

For further information concerning this event couples may call 523-7664.

static

The sale of Radio Station WCAS to Family Stations Inc. has been postponed pending a public hearing. There had been debate, once the public hearing was decided upon, as to whether Kaiser Broadcasting would continue operating the station or if Family Stations would move in as scheduled. It was decided at the last minute that the station will operate as it has been, in the interim period before the public hearing.

"Closet Space" will continue to breathe fresh air to gays every Sunday morning. The time has been moved up from 10:20 to 10:30. Closet Spacers will focus on legislative hearings on discrimination in this week's program.



On Saturday, March 9, at 8 p.m., a Women's Dance will be held at the Charles Street Meetinghouse in celebration of International Women's Day. Witch, the all-women band, will play. The donation of \$2 will be used to benefit the Women's Center.

The poetess Robin Morgan will speak at the Charles Street Meetinghouse March 6 at 8 p.m. This is a benefit from which the \$2 donation will go to the Women's Community Health Center.

A Community Health Nurse from Boston College will be sponsoring health seminars on health topics related to the Gay Community. Questionnaires will be available at the Charles Street Meetinghouse (at the coffee bar) to determine topics of interest. The seminars are scheduled to meet once a week; the time and day is yet to be determined.

The weekend of March 8-10 will see MCC ministers from all states east of the Mississippi River gather in Boston for the Eastern Ministers' Conference, an annual retreat and workshop session for MCC clergy. Approximately 40 ministers are expected to be in attendance, including the members of the Board of Elders, the MCC governing body. The conference will open Friday evening, March 8, with a special worship service. The Rev. Troy Perry, the Fellowship's Presiding Elder, will preach, and Holy Communion will be celebrated. An open invitation is extended to everyone in the community to share in this service at 7:30 p.m. at Old West Church, 131 Cambridge St., Boston.

Judy Grahn, author of "Edward The Dyke" and "The Common Woman Poems" will be reading at The Saints, 112 Broad St., Boston, on Tuesday, March 5 at 8 and 10 pm. The reading is being sponsored by the Feminist Reserach Collective.

Members of the Council on Ministries, the Vestry, and the Deacons of Metropolitan Community Church/Boston, will meet Tuesday evening, March 5 at the church, 131 Cambridge St. Each person is asked to bring an article of food. The meal will begin at 6:30 p.m.

bay state bills

(Continued from page 2)

change, especially since many legislators have stated that they have not supported passage of legislation for homosexuals because they were not aware that any of their constituents were concerned about it. Whose fault is that?

There have been a number of important bills submitted to the Massachusetts legislature this year that are of crucial significance to all homosexuals. Gay legislation, as in previous years, is posing questions that go far beyond the immediate legal changes called for. They are questioning society about the Old Institutions — they are posing the central issues. Every year we get more and more support (slow, it's true) from the legislature. If we are as fully committed a community as we claim ourselves to be, it's about time for our strength to be felt on Beacon Hill. We must make ourselves heard, by phone, letter, or in person. Barney Frank has said that five letters on one issue constitute a deluge. Only five. If you don't know who your senator or representatives are, *find out*. Call the Clerk of the Senate (727-2476) or the Clerk of the House (727-2356). And watch GCN for periodic reports on the bills, how they are faring in committee, and when to write or call your legislators.

new m.c.c.

HARTFORD New England's newest Metropolitan Community Church, in Hartford, has been officially recognized as a Mission by MCC's Northeast District Conference in Boston.

The church, which has had difficulty finding a place to worship since it began holding services in November, is now worshipping at the Unitarian Meeting House, 50 Bloomfield Ave., Hartford, at 3:00 p.m. on Sundays. Requests to rent building space were rejected by numerous churches and by the Connecticut Council of Churches. Since the Meeting Houses closes for the summer, the MCC is still looking for a home, according to F. Jay Deacon the pastor.

On their way home from the Boston conference, the Hartford delegation visited Old Cambridge Baptist Church at Harvard Square, where they were applauded by the congregation. Introducing him to describe MCC's ministry, OCBC senior minister Ernest Klein called Deacon, a OCBC member, "a leader in a new phase of the reformation of the Church."

CALENDAR FEB, 28 — MARCH 13

Please submit Calendar items to "Calendar Editor," c/o GCN, by 1:00 p.m. Monday prior to the issue date.

*Additional information in this issue of GCN

28	10:00 am Gay News, WCAS, 740 AM 7:30 pm MCC choir rehearsal, Old West Church, Boston 7:30 pm Ch. 2 Coffeehouse on "Where to Get Off in Boston" 8:00 pm Lesbian Lib mtng., Women's Ctr., Cambridge 8:00 pm DOB Older Women's Rap, 419 Boylston, rm 323 9:00 pm Gay Way Radio, WBUR, 90.0 FM 9:30 pm Ch. 44 Coffeehouse on "Where to Get Off in Boston"	thursd
7	10:00 am- Gay News, WCAS 740 AM 8:00 pm- DOB Older Women's Rap, 419 Boylston, rm 323 8:00 pm Lesbian Lib. mtng., Women's Ctr. Cambridge 9:00 pm Gay Way Radio, WBUR 90.0 FM Night Project Place Gay Crisis Line, 267-9150	thursd
1	5:30-6:30 pm Hvd-Rdelf GSN, Brks Hse, info 498-3096 7:00 pm Wilde-Stein Club, U of Me, Mem. Union, Orono 8:00 pm Jewish Gay group, BU Hillel Hse., 233 Bay St. Rd. 8:00 pm- DOB bowling at Sammy White's, Sold.Fld.Rd., Bri.	frida
8	5:30-6:30 pm- Hvd-Rdelf GSA, Brks Hse; info 498-3096 7:00 pm Wilde-Stein Club, U. of Me. Mem. Union, Orono 7:30 pm- *MCC Eastern Ministers Conf; eve., Troy Perry, Old West 8:00 pm- DOB bowling at Sammy White's, Sold.Fld. Rd., Bri. 8:00 pm- Jewish Gay Group, BU Hillel Hse, 233 Bay St. Rd. 9-1 am- Gay Dance, MCC/Hartford, 50 Bloomfield Ave.; S1	frida
2	1:00 pm Bos Gay Youth Referrals & info, 536-6197 2:00 pm Bos Gay Youth open rap & mtg., 419 Boyls., rm. 509 9:00 pm Gay Dance, 73 Church St., Burlington, Vt. 802-863-2496 50¢	satu
9	1:00 pm- Bos. Gay Youth referrals & info, 536-6197 2:00 pm- Bos. Gay Youth Open rap & mtg., 419 Boyls., rm 509 9:00 pm *Women's Dance, CSMH, \$2, "Whitch" *MCC Eastern Ministers. Conf., Old West Church, Boston	satu
3	10:30 am- Closet Space, WCAS 740 AM; 492-6450 1:30 pm- Dignity, Mass and Mtg., St. Clement's, Boyls St., Bstn 2-5 pm- Open House, 985 North Ave., Burlington, Vt. 2-4 pm- Women's basketball, Camb. YWCA, Temp. St. 3:00 pm- MCC/Hartford service, 50 Bloomfield Ave. 5:30 pm- Mass at Interfaith, cntr. Mass. Ave. & Beacon 6:00 pm- MCC Sunday School, Old West Church, Boston 6:45 pm- MCC Boston services, fellowship, Old West Church 7:00 pm- Prov. MCC services, 410 Waterman, E. Providence 8:00 pm- Worc. Gay Union, 82 Franklin St., Worc., rm. 31	sunday
10	10:30 am- Closet Space, WCAS, 740 AM; 492-6450 2-4:00 pm- Women's basketball, Camb. YWCA, Temp. St., Cen. Sq. 3:00 pm- MCC/Hartford; Troy Perry, 50 Bloomfield Ave. 5:30 pm- *Gay Speakers Bureau potluck, St. John's, 33 Bowdoin 5:30 pm- Mass at Interfaith, cr. Mass. Ave. & Beacon 6:00 pm- MCC Sunday School, Old West Church, Boston 6:45 pm- MCC services, fellowship, Old West Ch., Boston 7:00 pm- Prov. MCC services, 410 Waterman, E. Providence 8:00 pm- Worc. Gay Union, 82 Franklin St., Worc., rm 31 *MCC Eastern Ministers Conference, Old West Ch., Boston	sunday
4	7:30 pm- HUB rap, 419 Boylston St., rm. 509 7-9:30 pm- Homophile Studies, 419 Boylston St., fourth floor	mon
11	7:30 pm- HUB rap, 419 Boylston St., rm. 509	mon
5	6:30 pm- *MCC Council Pot Luck, Old West, 131 Cambridge 6:30-9:30 pm- Bos Gay Youth phone referrals & info, 536-6197 7:00 pm- Lesbian therapy proj., Women's Ctr, Camb. 7:30 pm- DOB Women's Rap, 419 Boylston St., rm. 323 7:30 pm- Prov. MCC prayer group, 410 Waterman, E. Prov. 8:00 pm- MCC Bible Study; info 523-7664	tuesday
12	6:30-7:30 pm- Bostn Gay Youth, referrals & info, 536-6197 7:00 pm- Lesbian Therapy Res. Proj., Womens Ctr, Camb. 7:30 pm- DOB women's rap, 419 Boylston, rm 323 7:30 pm- Prov. MCC prayer group, 410 Waterman, E. Prov. 8:00 pm- MCC Bible study; info 523-7664, Boston	tuesday
6	11:00 am- Lesbian Rap Group, Women's Ctr, SMU, N. Dartmouth 1:00 pm- Gay-Straight Rap, SMU, Gay All. North Dartmouth 7:00 pm- Gay Support & Action, Unit.Par.Hse, Bangor, Me. 7:30 pm- SMU Gay Alliance, N. Dartmouth 7:30 pm- DOB Lesbian Mothers rap, 419 Boylston, rm 323 8:00 pm- Bisexual rap, 419 Boylston St., rm 415 8:00 pm- Daybreak Radio, WMUA, 91.9 FM, Amherst 8:00 pm- BU Homophile League, Sherman Union 8:00 pm- *Robin Morgan, CSMH; \$2 donation 8:30 pm- Men's Rap, SMU, N. Dartmouth Evening- Gay Rights Org., GRO, Portland, Maine	wednesday
13	11:00 am- Lesbian rap group, Women's Ctr, SMU, N. Dartmouth 1:00 pm- Gay-Straight Rap, SMU Gay All., N. Dartmouth 7:00 pm- Gay Support & Action, Unitar.Par.Hse, Bangor, Me. 7:30 pm- SMU Gay Alliance, N. Dartmouth 7:30 pm- DOB Lesbian Mothers Rap, 419 Boylston, rm 323 8:00 pm- Bisexual Rap, 419 Boylston, rm 415 8:00 pm- Gaybreak Radio, WMUA, 91.9 FM, Amherst 8:00 pm- BU Homophile League, Sherman Union 8:30 pm- Men's Rap, SMU, N. Dartmouth Evening- Gay Rights Org., GRO, Portland, Maine	wednesday

QUICK GAY GUIDE

(Please submit additions and changes to "QGG Editor")

BOSTON AREA (area code 617) Bisexual Rap Counseling Group Boston Gay Youth B.U. Homophile League Charles Street Meetinghouse Closet Space (WCAS 740 AM) (Contact Loretta Lotman) Daughters Of Bilitis Dignity/Boston, c/o 1105 Boylston St., Boston 02215 Emerson Homophile Society for the Arts, Room 34, 96 Beacon St., Boston 02108 Fag Rag Gay Alert Gay Community News Gay Craftworks Gay Media Action Gay Nurses' Alliance Gay Peoples' Group of UMass/Boston Gay Speakers Bureau Gay Way Radio (WBUR 90.9 FM) Gay Way Radio (WBCN 104.1 FM) (Contact Ann Maguire or John Lawrence) Good Gay Poets Harvard-Radcliffe Gay Students Assn. Homophile Community Health Service Homophile Union of Boston Lavender Hour (WBCN 104.1 FM) (Contact Andrew Kopkind or Littlejohn) Lesbian Liberation (c/o Women's Ctr.) Lesbian Mothers Lesbian Therapy Research Project Metropolitan Community Church/Boston Project Place Fr. Paul Shanley	536-9826 536-3285 523-8729 738-0428 868-5729 266-5473 542-6500x607 547-1451 353-2790 536-9826 498-3096 266-5477 536-6197 261-8526 354-8807 354-8807 523-7664 267-9150 267-0764 (area code 617) Worcester Gay Union, P.O. Box 359 Federal Sta., Worcester 01601
WESTERN MASSACHUSETTS (area code 413) Amherst Gay Hotline (men & women) Everywoman's Center (Amherst) Gay People's Hour Radio (Amherst) Southwest Women's Center (Amherst) UMass-Amherst Student Homophile League Valley Women's Center (Northampton) RHODE ISLAND (area code 401) Brown University Gay Liberation, SAO, Brown Univ., Providence 02912 Homophile Community Health Service (Providence) Metropolitan Community Church (Providence) Kingston Gay Liberation (Providence) VERMONT (area code 802) Gay in Vermont (Burlington) Vermont Gay Women CONNECTICUT (area code 203) Kalos Society, P.O. Box 403, Hartford 06101 Metropolitan Community Church (Hartford) NEW HAMPSHIRE (area code 603) Univ. NH Gay Student Organization, c/o Mem'l Union, Durham 03824 Occupant, PO Box 137, Northwood 03261 (Gay Women's group: do NOT use "gay" on any mail to them)	545-0154 545-0883 546-5176 545-0626 545-0154 586-2011 751-5091 274-4737 831-3773 792-5817 (area code 802) 863-2496 425-2782 (area code 203) 525-3523 (area code 603)
MAINE (area code 207) Gay Rights Organization (GRO) P.O. Box 4542, Portland 04112 Gay Support and Action, 183 Main St., Bangor 04401 Wilde-Stein Club, Abenaki-Mem. Union, Univ. of Maine, Orono 04473	